[Ait Lh'sen]

/50 cont./

133 walls. The vines shoot up on the trunks of huge walnut trees and
137 plunge down from there in lianas mixed here and there with
101 honeysuckle and briars. The impression is that of a thicket with
634 abundant foliage.

Downstream from the Sekrat, the landscape, having become harsher, reminds one that on the right the dry slopes of Ibuban display their schists with lentiscus and opuntia, without generosity for man. But the impression becomes cheerful again when one again finds the a. Lh'sen "from below," and their center, the "rocky" Buteghradin.

133 This section, extending from Tuz'z'umt to Awines along
101 very hard quartzites, has only more painfully adapted itself up-
634 stream to the Hercynian tectonics. Hard rocks, Appalachian
[134] peaks, powerful erosion make a young and tortured landscape. Still, the soils there, in a general manner, are less decadent than in the principal valley. Nothing looks like devastation there. The country appears new in comparison with the Moyen Seksawa /Middle Seksawa/ which other conquerors, the Idma, left covered with the ruins of their predecessors and which the decadence of the trees and the drifting of the arable land desolated. Here, a
[137] vigorous forest vegetation crowns the domes, a persistent archi-
[241] tecture of terraces speaks of the collective solidarities. In the end, a country of rich substance, with well-cultivated ledges. Gardens here bear a variety of plants abandoned elsewhere. A feeling of communal prosperity breaks through here.

173 The whole valley is marked with memories. Certain ones,
634 of evil omen, recall the slaughters of times past. Thus at
726 Ukhriben, between Tabratjut and Agadir. An old population, the
619 Ih'erdach, remained there. The a. Lh'sen destroyed it by surprise on the same day that a saint was born: Sidi Abderrah'man u Messaud u Ali. His mother had to flee by way of a passage between the opuntia that one still sees there. She took refuge on a
[764] summit facing Agawz, the very one where the mausoleum of the
[712] saint exists, near the small fort of an unknown power: Agadir n-Lmkhzen. Which Makhzen /makhzan/?

/283 cont./

776 778 Be that as it may about the name, the site is broken up as follows. 1) In the upstream direction, a small edifice dedicated to a sidi bu Lqnadel (1):

[192]

1. "With the candle ends." Ibn Toumert is also surnamed açafu, which is the chl. /Shluh/ doublet of the ar. /Arabic/ qandil. Ibn Khaldûn, Histoire des Berbères, tr., t. II, 1927, p. 163.

[764] open chamber, and tomb without a superstructure. It is dominated by a cemetery, not far from the az'allo, "place of collective prayer in /284/ open air." 2) A little higher, descending into the river, a rocky ravine, called Imi n-Zennû (old Berbère /Berber/ name, to be put in connection with the Jannûn, Azzûn, etc.). 3) On the arête that rises on the side of the Mzawt, two [823] raised stones punish the sinner, whom they seize if he dares pass between them (1).

1. Old folkloric theme of "planctes" /plangent/ stones.

776 778 346 764 This is the ifri n-tsqqi. 4) "The house" of Lalla Aziza. It contains, in the vestibule, the sepulcher of a mule, and storerooms where the provisions for feast days are amassed. Four large pots, luted above a summary oven, wait in another room. It is there that the pieces of the victim will be cooked. A covered passage leads to the "door of the plain" of the zaouia. 5) The zaouia in fact presents a bab lud'a, "door of the plain," and a bab udrar, "door of the mountain." It is certainly the antithesis between upstream and downstream that dominates all of this life. Further, this configuration reflects a ritual classification employed on the day of the Mîlâd. To the left, a room where a tomb is seen: that of sidi Yah'ya u Lqaid, given as the exterminator of the a. Gasa. In the cupola, the tomb of the saint, with three others, which would be those of her father, her mother, a slave.

/380 cont./

671
212

/footnote 2 continued/ to which the customary codifications are consigned. The latter come to be designated under the name of "tables," without further allusion to the material of the instrument. Nevertheless this institution must be compared with the practice of the tabulae defixionis, in rites of spells in which the planchette, often covered with characters and wrapped in a shroud, is slipped into an old tomb.

[784]
[789]

The society that we are describing here knows only paper for what concerns the juridical acts.

[824]

The geographical area of the acts on wood (probably pistachio wood, igg) seems to have for its center the tribe of the Ilalen. In the Ilalen of the East approximately half of the acts are drawn up on wood, the other half being drawn up on paper. In the tribe of the Ilalen of the West the proportion of the acts on wood /this footnote is continued on the following page in the original source/ seems to be a little smaller. In the limitrophe tribes one finds a variable proportion of acts on wood, but still very strong in the region of Timgilcht (Tafrawt) and Idaw Kensus (Igherm). In the Ammeln, for example, few acts on wood. They are no longer found, to my knowledge, at Anzi, Ifrán, Bu Izakarn, or in the Haut Atlas, where paper has been generalized since the sixteenth century. The proportion of acts on wood seems hardly to have varied since an ancient period and to have remained fairly constant up to the establishment of the Tribunaux coutumiers.

is /381/ attested by all the old jurists of the South, who devote

4: Hoffman E-4 (no date) 1967 MW11 Shluh MW11 (ca. 1900)

Among the sedentary tribes the importance and function of the commune varies greatly depending upon circumstances, particularly upon the nature and independence of the community units. Among the Haha (530-541) the settlement pattern is one of widely dispersed households, and nucleated communities are rare; furthermore all the minor lineages within a commune are generally related so that the commune is often equivalent to a major lineage. Under these circumstances the interest and requirements of the commune prevail over those of its component units, and the solidarity of the group is manifested by its sense of common origin, unity, and of *h'orma* or "honor" – the violation of which by an outsider sanctions a vendetta. The commune has a special mosque, a communal granary, a communal cemetery, and communal property such as that surrounding the settlements, pastureland, and brushwood forests (where the members obtain their cooking wood and where they can attempt to grow a crop of barley if they wish to gamble on unirrigated land). The commune is also characterized by a representative council, and an elected or appointed chief; its principal functions are the maintenance of the communal mosque as a religious center, a school, and a communal center; the maintenance of the granary; the maintenance of the cemetery and its enclosure, and the distribution of lots to the member families; the arbitration and adjudication of boundary and property disputes between its members; the division of inheritances; the maintenance or lodging of strangers; the distribution of irrigation water; the policing of cultivated fields and of fruit trees; the planning and regulation of communal labor for plowing, harvesting, forest clearing, or irrigation works; and providing officials for certain domestic ceremonies, particularly weddings (Doutté, 1905).

In situations where villages have assumed most purely local administrative functions, the commune – and the larger unit, the district – concerns itself more with problems of political stability – adjudicating and arbitrating disputes between its component units, administering the commune market, and generally maintaining the peace. Hart's description of the commune (*fariqath*) among the Beni Uriaguel (99), who have well-developed village organizations, reflects this difference in emphasis: